

For my Sister Lewy. to Mrs.
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The Way to Peace.

A FUNERAL
SERMON

On Job 22. 21.

Preached upon the Decease

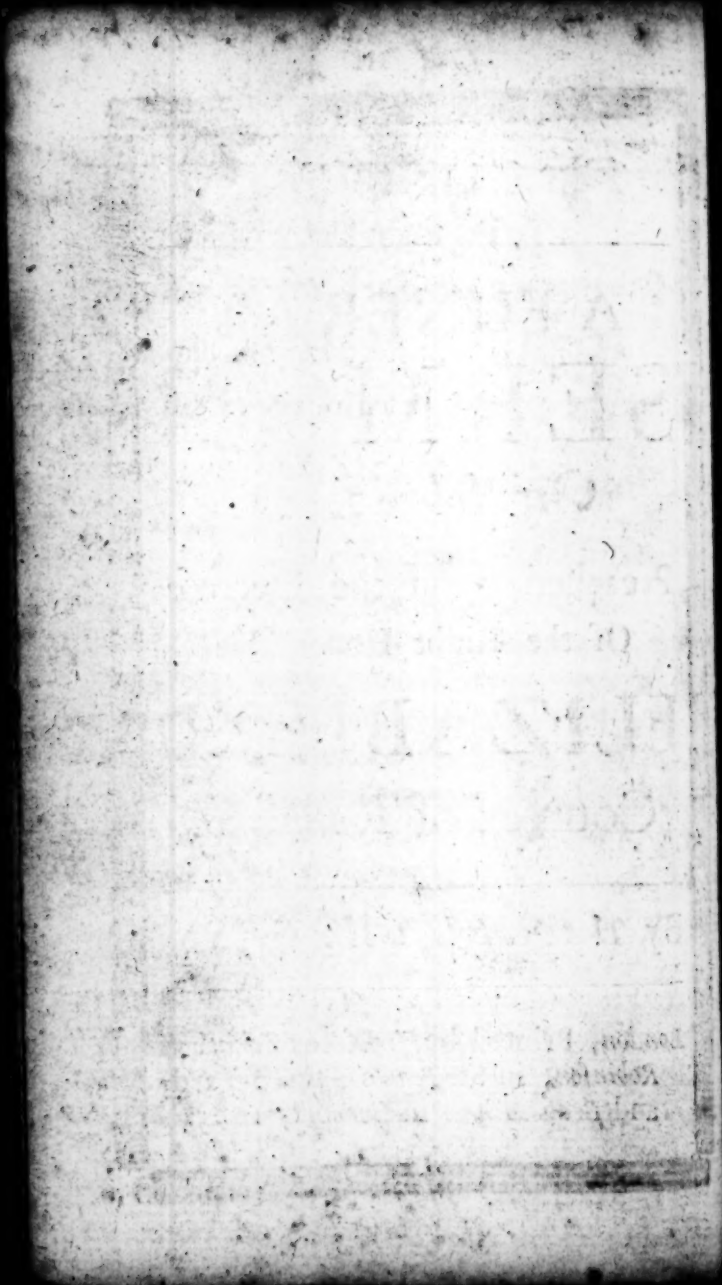
Of the Right Honourable

ELIZABETH

Countess of *Ranalagh*.

By DANIEL BURGESS.

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To the Right Honourable
RICHARD Earl of Ranalagh,
And to his most Vertuous Daughters,
ELIZABETH Countess of Kildare,
Lady FRANCEL, and Lady KATHERINE Jones.

My Lord, and Ladies,

I Have performed this small Service, to the
Memory of one deserving to be had in
everlasting Remembrance !

The Part of it which concerns her Heavenly
Vertues, claimeth as its undoubted Right, and
is sure to have, your most honourable Testimo-
ny. Although the whole be so blemish'd with
the Author's Imperfections, that it deserveth
his Blush, and needeth your Pardon !

A Pardon, whereof he despairs not ; because,
through your overflowing Affection unto the
Deceased, You have pleased to honour me with
many great Favours. And because, as every
one seeth, the Greatest and the Best Persons
be not the hardest to please !

My Gratitude shall ever keep my Prayer
ascending to the Almighty, for your noble Fa-
mily !

mily! *Whereof, so renowned Relatives, as your Lordship's incomparable Mother, the Illustrious Roger Earl of Orrery, and the immortal Mr. Robert Boil, have long ago obliged me to be a true Votary!*

May your Redeemer's Grace hold you safe upon the Precipices of your Prosperity! And make your secular Grandeurs to become Testimonies of his present Favour, and Pledges of your future Felicity!

May your Persons and Off-spring be Blessings to this World! And when you are Translated to the next, May you carry the Peace of God with you, and leave the Praise of Men behind you.

Thus prayeth

*Your Honours most Obliged,
and most Obedient Servant,*

DANIEL BURGESS.

A SERMON preach'd upon the
Decease of the right Honou-
rable *ELIZABETH*,
Countess of *Ranalagh*.

Job 22. 21. *Acquaint now thy self with
Him, and be at Peace, thereby Good
shall come unto thee.*

THE Lion hath rored, who will not
Fear? Death hath, this Year,
bin indeed the *King of Terrors*.
And, we are deaf unto Thunder,
if, yet, we do not *Hear and Fear*. The *Ex-
cellent of the Earth*, it hath taken from this
Earth! Yea, the *Mighty Instruments* and
glorious *Ornaments* of our Weal. Open
your Volumes, O ye antient Records! and
name us, if ye can, such a *MART* as this
Kingdom and World hath lost in this Year;
Such a *Cedar*, such an *Olive*, such a *Vine*,
such

such a Guardian-Angel ! Blessed be the Father of Mercies ; he hath continued to us the *nursing Father of our Country* ! But of what a *Mother* hath he bereaved it ? You have heard, and joined (I hope) in the National Groans, such as spake Church and State to be half-expiring. You have seen the whole Realm turn'd into a House of Mourning ! And now,

I need not tell you, *the Lion still rores* ! Our offended God hath not yet done with us. No, but is still *Writing bitter things* against us ; and hath *stained the Glory of this Month* with additional Darknes. Removed another *burning and shining Light* of our World ; another rare Exemplar of Christian Piety. You do know what a Princess thereof is fallen ; for, you know the Lady *RANALAGH* is deceased.

My business hereon, is not to found an *Excomium*, but preach a *Sermon*. For, we need to be Instructed, she needs not be Praised. It is well enough known, how nearly *Diamonds* do imitate the Stars of Heaven ; how far *the Moon* out-shineth the Lamps which surround her ; and how vastly *this Elect Lady* did excel the Commoners of the Household of Faith !

It is true, an *utter Silence* of her Sanctity, would

would be *Sacrilege*. To bury so much of Heaven in dark Oblivion, would together rob God of Praise, and his Church of Profit. Yea, the *World* of a due Debt. For, Saints *Examples* be their *Legacies* to the whole World; and, when they are by any means detained, it is no less a Number that is defrauded of so rich a Treasure. Wherefore, (as a more compleat Memorial of this Lady, is expected from the fittest Hand) there shall not be wanting what will be of some import in this Sermon.

*From Mr. J. J.
her Reverend
Pastor.*

This, whose Theme is the Text, which she bound about her Neck, wrote on the Table of her Heart; held fast, and kept as her Life. As that, which, when she Walked, did Lead her: when she Slept, did Keep her; when she Awaked, did Talk with her. The Text, which she thought eminently-apt to give Subtlety to the most Simple; and, to the most Indocile, both Knowledge and Discretion. The Text, which I have hoped (through the inspiration of the Holy Ghost) to find such at this time.

Inasmuch as it presents, both the

Whole Counsel of God unto us;

and, our

Whole Encouragement from God to follow it!

The Counsel, is One and All ; to *Acquaint our selves with God*. And the Encouragement is no less ; *Peace and all Good from Him*. Familiarly, the Hebrews do speak Imperatively, when they mean Futurately ; *Be at Peace*, is as much as, *Thou shalt be at Peace*. And, an Indefinit (*in re necessariâ*) is an Universal ; *Good shall come unto thee*, is plainly, *All Good shall come unto thee* !

These Particulars, run, without more ado, into this Position : *Acquaintance with God is the way to Peace and all Good*.

The *Inclination* unto Peace and Good, is as universal as our Nature. And, so is the *Capacity* of it ; for, unto All that will accept it on his Terms, it is offered by God's Grace. *His Offer* is unquestionably sincere ; and no Man is Miserable, but by the Fault of his own Will. Never perished any Adult Reprobate, but by being Obstinate. And, as to *Man's Desire*, it is most apparently Eager ; witness, its Pursuits of all imaginary Good ; and its Flights from all apprehended Opposites. It is not, as the Sand of *Africa*, Cold and Barren ; but, as it's said of *Scythia*, tho all things, beside, be frozen to Death ; yet the Barba-

city therein, is hot as Fire. So must we say of Lapsed and unrenewed Man: his Lust after Happiness is still most Flagrant, though all right *Understanding* of its Nature, and of the way to attain it, and of the Necessity of attending to the Divine Oracles to learn both, be utterly Extinct.

By means hereof, *the many* (and, *next to All*) do seek Peace where it is not to be found. Grope for it in the *furrows of the Field*, hunt for it in *Parks*, trade for it in *Ships*, flatter for it in *Courts*, fight for it in *Battels*. Not averted from the Folly of their Toils, by the Frustration of their Hopes; while the Earth saith of Happiness, *It is not in me*; the Sea saith, *It is not in me*; and imperial Crowns do say as demonstratively, *We have not the Gem you look for*. But, as more *silly Birds* than the Historians, they continue to flock unto the *Painted Grapes*. And, as under Inchantment, keep flying at Impossibilities, without shame of Disappointment.

The Truth I have proposed, is Divine Eye-salve. Which, if the good Spirit do set in with it, will enlighten our *Minds*; and give us to see better things. Even with a Sight which shall ravish our *Hearts*, into a full, free, and firm *Choice*, and Pur-

suit of them. In order to this, be it attentively considered what is the *Acquaintance of God*, and what the *Peace and Good which infallibly follows it*.

§. 1. Of *Acquaintance with God*.

A comprehensive Duty, the *whole Continent of Religion*! A short *Map* whereof, followeth in these Positions.

Posit. 1. *Acquaintance with God consisteth in these Particulars*, viz. (1.) *Knowledge of Him*; of Him and of his Will, as revealed in his Word. As many as are acquainted with Him, must *know him from the least to the greatest*, Jer. 31. 33. Ignorance, perfectly alienates; for, both *in Nature and Grace, the Mind goes before the Will*; neither can this *Chuse*, more than that *Knows*. *Qui non Sentit, non Consentit, Jcti*. Hence is, the *Inchoation* of this Acquaintance said to be made, by the opening of our Eyes or Understandings, *Acts* 26. 18. The *Increase* of it, to be made by Knowledge, *2 Pet.* 3. 18. And the *Perfection* of it in Heaven, to be made by seeing God as He is, *1 Joh.* 3. 2. Such an ingredient of Acquaintance, is Knowledge. I mean, *Natural Knowledge*, corrected and enlarged by *Scriptural*; and both

both refined and raised by *Spiritual*. Bats, are not Saints; and Moles, are none of God's Friends. But, without *the Spirit of Wisdom and Revelation* giving clearness and sweetness unto their Knowledg, the greatest Doctors and Sophi's are no more; *Knowing nothing as they ought to know.*

(2.) *Reverence of Him*, is also in this Acquaintance. By this Reverence, I understand not that Fear, which is the Bastard of Error; and springs from a conceit that the supream King is a Tyrant. Void of *Goodness*, tho full of *Power*; *Almighty*, but not *most Merciful*. A Fear, which *blasphemes God*, and *tormenteth Man*; draws God in the frightful *Picture*, and puts Man into the distracting *Terror*, of the Devil. Reverence, is the *mixt Affection of Love and Fear*; rising from perswasion of *Goodness and Power*. Maintained by this Tenet, that its Object is as *gracious as great*. One which together magnifies the Lord, and regulates his Servants. Sheweth his Majesty to be *Serene*, as well as *Dread*; and maketh his Subjects both *Confident and Humble*: That is, as Holy Angels be, *most governable*, and not at all *servile*. For, their Fulness of Joy is not abated, by the Reverence which composes them for Adoration.

ration. The *Covering of their Faces*, doth not in the least prejudice their *Beatific Vision*. Now so essential is this Reverence unto Acquaintance with God, that *Pagan Moralists* could not but see it in their Dark-ness. With them, *all Religion* was stiled Re-
verence; and all who followed

Ἐυσεβίης, φον. Σύμωνα, &c.

it, were named *Men of Reve-
 rence*. The divinely inspired

Writers are in nothing more express. The God of *Israel*, is called the *Fear or Reve-
 rence of Israel*, Gen. 31. 42. And, *He that
 ought to be feared*, Psal. 75. 11. His Fear
 and Reverence, is also said to be our *Wis-
 dom*, Job 28. 28. The *Beginning*, or (as

*Castal. Answ. Hammond, in
 Loc.*

that Text rather speaks) the
Principal Part of it, Psal. 111.
 10. Inasmuch that it is beyond
 all peradventure; they who

know not the Divine Goodness, so as to
 fear its Forfeiture; and know not his Great-
 ness, so as to fear the Frowns of his Dis-
 pleasure; they are *alienated*, and *Enemies
 in their Minds*!

(3.) *Love of Him*. Love that consists
 of *Estimation* and *Choice*. Our *Valuation*
 of his *Excellencies*, and our *Option* of him
 for them. Then we love God, when our
Judgments determine Him to be the pro-

per Object of our Happiness; and our *Hearts*, renouncing all Competitors, do embrace Him as such. Constancy is to be understood in both; and so is Transcendency. *Constancy*; because, a transient *Passion* of Love, without the firm and fixed *Vertue* of it, is unworthy of the Name of Love. Should a Man, for a Fit, equal the most passionate Love of the Holy Martyrs; if, by and by, his Esteem and Choice of God do expire, he is to be numbred among those who have not the true Love of God in them. Again, *Transcendency*; because (there being no compare between Finite and Infinite;) if the constant Torrent of our Love toward God sho'd rise no higher than it doth toward Creatures; it might be truly said, that *our Love were Hatred*: and no *Honour*, but high *Contempt* of Him. For, among the Worms of this Earth, he is held to hate his *Father*, who loves him, but as much as he loves his *Hawk*, or his *Hound*. And, extremely to despise his *King*, who makes him but equal to his *Footman*. In short; there is no Medium betwixt so loving God, and hating of Him. *He that is not thus transcendently and constantly for God, he is against Him*, Luke 11. 23. And, he that is against Him, is sure-

ly unacquainted with Him. Because, it's a *Natural Principle*, as well as a *Moral Duty*, to love God when we know Him. Nor *can* we do otherwise, if we take him for the true and sole Object of our Rational Appetite! No; but we must as necessarily reject Idols, and love God, as a sensible hungry Man casts away *Stones*, and eateth *Bread*. The beloved Disciple saith as much as this; *He that loveth not, knoweth not God! hath not seen Him, neither known Him.*

(4.) *Converse with Him*, is likewise included in this Acquaintance. *Can two walk together, except they be agreed?* or will they be agreed, and not walk together? Who did ever conceive of Acquaintance, without Fellowship and Communion? Indeed, profane Wits laugh to scorn the Phrase of *Communion with God*; concluding, that, all who profess to enjoy it, do embrace but a Shadow, and hug no more than an empty Cloud. And more than a few, who are blest with the Fruition of it, are not well able to express or form distinct Conceptions of it. But it must be said, that to question whether there be such a thing or no, is to question whether there be any such thing as *Acquaintance with God*, or any Religion? Yet it may not

be denied, but that there have been Brain-sick Creatures, who by their swelling Words of Vanity and of Blasphemy, have rendred this Phrase obnoxious to Scorn and Calumny. I shall here endeavour to give such a Notion of it, as shall not fear Obloquy, or give Occasion for it. By Converse with God, and Communion, I understand Sacred Discourse. Holy Dialogues, between God and the *Enochs*, who humbly walk with Him. God speaking to them, by Excitations of Grace and Injections of Heavenly Thoughts; they speaking unto God, by gracious Desires and solemn Addresses. God speaking unto them, *Words of Instruction*, directing them unto Duty; *Words of Reproof*, breaking them off from Sin; *Words of Comfort*, raising them up from under Sorrow. They speaking unto God *Words of Confession*, bewailing Sin; *Words of Petition*, deprecating Vengeance, and imploring pardoning and healing Grace; *Words of Praise and Thanksgiving*, celebrative of his Greatness and his Goodness. Not to quote the *Psalms*, the *Canticles*, and other Portions of Holy Scripture for Instances; I ask, what Christian, of any Sense, knows not this by his Experience? Experience, which
maketh

maketh all things more manifest than Speech the most Excellent can do; as the least Beam of the Sun better shews its Glory, than the richest Painting of it can do. Briefly then; *the Deaf and the Dumb, be Demoniacs.* They are Strangers to God, who hear not oft from Him, and speak not oft to Him. Who hear him not saying, *Seek ye my Face!* And whom he hears not answering, *Thy Face, Lord, we will seek!*

(5.) *Ambition to please Him*, is imported in Acquaintance with him. His Service is perfect Freedom, and his Friend's highest Ambition. *Let me not love thee, if I love thee not*, saith our English Psalmist. *Let me not serve thee, if I serve thee not*, saith every true Israelite. Pleasing God, is by doing his Will, and bearing it promptly and patiently. *Doing his Will of Precept*, after sound Knowledge of it, and full Consent unto it. Both, *Universally*, as to Times, and as to the Precepts themselves; and *regularly*, making it our greatest Employment to keep the first and greatest Commandments. Preferring *Mercy and Obedience*, before *Sacrifice*; the *weighty Things of the Law*, before *Mist and Communion*; *Righteousness and Peace*, before

before disputed *Meat and Drink*. Submitting to his *Will of Providence*, is no less necessary. Submitting, without *contemning* of its Chastisements, or *fainting* under them. Stupidity and Despondency, are both Sins and Judgments. Sense of our Sufferings, and a proportionate Sorrow is the Grace of God both in us, and unto us. Our Duty towards him, and his Mercy to us. Grief, and its Expressions, are no Offences, but when they are unqualified with their due Circumstances. When they are *Disproportionate* to an inflicted stroke; and our Complaint is great, for a Cross that is little, like *Jonah's* anger to the Death, for no heavier loss than that of a Gourd. When they are *Indecent*, and invective against second Causes; expressing Fury, and not Humility. Like those of *Job*, and of *Jeremy*, who, in their Calentures, cursed their Birth-days, and the Messengers of them. When they are *Immoderate*, and such as argue us to be Men without Hope; as *David* in his ejulation for his lost *Absalom*. And, when they are *Profane*; taxing the Divine Justice, and reviling Providence. In short; this *Passive* Obedience, as truly as *Active*, is in all true Acquaintance with God. And, as Dis-

ficult as they seem, and repugnant to human Nature; they are more than *Facilitated*, both of them; they are even *Necessitated*, by a good understanding of God's *Power and Dominion*, his *Knowledge and Wisdom*, his *Goodness and Truth*. Yea, they are *Commended* unto us as our *Principality*, and the *Crown of our Glory*. Accordingly, we find this to be the *Language of Men Acquainted with God*; *I will Walk at Liberty, for I seek thy Precepts! It is Good for me that I have bin Afflicted. Here I am, Let the Lord do to me as seemeth him good.*

(6.) *Dependence on Him*, is also essential unto Acquaintance with God. The three known branches of Dependence, are so; to wit, *Trust, Faith, and Hope*. *Trust* in his Goodness, when we sit in greatest Darkness; *Faith*, and *Assent* unto whatsoever He says; and *Hope*, or *sweet Expectation* of all He Promises. For, there is a real Foundation in Him, for all the Affections which He requireth from Us. It were not be- seeming his Majesty to demand them, if there were not that in his *Nature*, and that in his *Works* that did deserve them. Consequently, their state in this World requiring that they should have somewhat to lean on; and to keep them from being over-
whelmed

whelmed with outward Troubles and inward Passions; they must necessarily *Lean on the Lord, and stay themselves on the God of their Salvation.* As promptly therefore, as Seamen use their *Anchor*, or Souldiers their *Breastplate* and *Shield* and *Helmet*; Saints do exercise these Vertues, which the Scripture representeth by those Names; *Heb. 6. 19. 1 Thess. 5. 8. Eph. 6. 17.* Their Life is spent in *Contemplation* of the Divine Perfections, which make a proper Object of Confidence; and in *practical Exaltation* of them: Namely, of the *unerring Wisdom*, which infallibly knows all our Wants, and understandeth what are the best Supplies. Of the *unspotted Goodness*, which is surely concerned for us; and taketh care for Creatures less than our selves, for Ravens, for Sparrows, for the Grass of the Field. Of the *unquestionable Power*, to which all things are possible; and nothing is difficult, tho by us much is unintelligible. Power, that can do more than we can know; and is worthy to be trusted further than we can see. The Holy Prophet saith all in a Word, *They that know thy Name, will put their Trust in thee!*

(7.) *Humility before Him*, is in all Acquaintance with God. His Acquaintance is a Holy Familiarity, that doth not breed Contempt, nor brook it. Tho the Majesty of Heaven condescends to acquaint it self with Worms, it maketh them to know their Distance. The Proud, whose *Souls are lifted up*, are opposed to *Believers who walk with God*, Hab. 2. 11. And, it is certain, that exiled Devils are the proudest, and glorious Angels the most humble Creatures. These latter would be Nothing, that God may be All; these Fiends would be All, and have God to be Nothing. Whomsoever he adopts into his Favour, God always qualifyeth with a futable Nature. And, we know, that *great Honours do melt down ingenuous Spirits*. The Grace which setteth Crowns upon their Heads, doth make them fall on their Knees. And the more they are magnified, the farther they be from magnifying of themselves. *Mephibosheth*, being invited to eat the King's Bread, debasingly stiles himself a *dead Dog*. *Abigail*, when honoured with a Call to be the King's Wife, professeth it too high a Preferment for her, to be his Servant; *Let thy Handmaid be a Servant, to wash the Feet of the Servants of my Lord!* In a Word; *David* is told, that

God would build him an House, and establish his Sons on the Throne after him; and doth it not swell him up? No, we find not that ever his Lips dropped more self-denying Words; *Who am I, O Lord God, and what is my House?* So, unto Job, God appears in excelling Glory and Majesty; and what is the Effect? *I abhor my self*, saith that excellent Saint. Lord, *I am Hell*, said the Martyr Hooper, as he was ascending to Heaven! Pride, is the Sin which is least of all consistent with God's Friendship. It is as much against his *Laws* as any; and more against his *Being* and *Sovereignty*. It's also the grossest Defiance of his *Providence*; receiving its Crosses with no less than Rage, and its Blessings with no better than Disdain! It's the Sin that God is not content to *ruin*, but delighteth also to *shame*. Not sending Lions, but Lice, to eat up an *Herod*; not Wolves and Bears, but Goats and Flies, to assault a *Pharaoh*; not an *Anakim*, but a very Stripling, to fell a *Goliath*. I shall suggest no more to prove so plain a Truth, that, an unhumbl'd Man is unacquainted with God, as surely as with himself. The God that casts down his choicest Favorites, when they lift up themselves. Smites an *Uzzias*,

with a Plague of Leprosy. Makes the Tumor of a *David* cost seventy thousand Lives. And lets loose the Devil, to prevent the swelling of an *Apostle*. The God who judgeth all, who do not judg themselves; and humbleth all, who do not humble themselves, both as *Creatures*, and as *Guilty Ones*. Who, where he finds not an humble Heart of ours, faileth not to show a mighty Hand of his own! One, that never fails to break the Heart, or the Bones. Whose Oracles do proclaim nothing more loudly, than that *before Honour is Humility*! And do thus answer to such as ask for his Livery; *Be ye clothed with Humility*! But *with fear and trembling*, it must be nextly said,

Posit. 2. *Acquaintance with God was lost in Adam the first Man*. We were created in God's Likeness; and, being qualified, were then possessed of his Friendship. But, that State being *Natural*, was *Mutable*. With a *Power* of standing in it, there was a *Possibility* of falling from it. For, invincible Perseverance, is the Privilege of supernatural Grace. Wherefore, being seduced, *Adam* soon rebelled; as, without any Temptation offered, *Satan* the

the Tempter revolted. Tempted Man, tho placed so near unto God ; tho he was a bright Representative both of his *Purity*, and of his *Felicity*, was corrupted by a *simple Suasion* ; was vanquished by a *single Temptation*, and the very first. Notwithstanding that he was furnished with sufficient Strength to have repelled a thousand, he fell by one. He sinned ; and, by violating *God's Law*, deprived himself of *God's Image* ; in the Place whereof succeeded the *Pourtraiture of Satan*. By his *Infidelity*, he became an Accuser of God ; and that, both of Unkindness and Untruth. By his *Pride*, he turns an Usurper of Divine Prerogatives ; and incurs the Arrogance that made Devils of the Angels. By his *Ingratitude*, he made himself as disingenuous as they ; who had not greater Bands of Love to break than himself. By his *Contempt* of the Divine Majesty and Justice, he no less insolently and audaciously defied his Creator. By his unaccountable *Folly*, in parting with God's Favour and Image for so despicable a Thing as that which was his Lure, he as much reproached his Understanding. And, to name no more ; by his *Cruelty* to himself, and to his vast Progeny, he became a

Murderer full like to his Tempter. For, he being the Natural and Moral Principle of all Men; his Rebellion was of Universal Guilt and Stain to all his Generation. Nor was it hard, that, being in the Covenant with him, and having a Title to the *Benefits promised* to his Obedience, we should also be liable to the *Curse threatened* upon his Disobedience. In short; thus were the Fountain and Streams, the Root and the Off-spring corrupted. With a Corruption so *Universal*, that, of all (descending by ordinary Generation) it misfeth no Individual; so *Subtile*, that it pierces into all the Powers of the Soul; so *Contagious*, that it infects all the Actions; and so *Obstinate*, that only Omnipotence can heal it!

Dr. Bates's
Harmony,
p. 40.

And till such time as it doth heal it, what Acquaintance hath Man with God? What Communion hath our Darkness with his Light? *By Nature we are Children of Wrath*, actively and passively; Hating, and hated of God. *God's Wrath abideth on us*, Joh. 3. 33. and our *Carnal Mind is Enmity against God*, Rom. 8. 7. So far is unrenewed Man from Acquaintance with God, that the Scripture declares him to be *without God in the World*.

World ; and a very hater of God ! Nevertheless, it must be added, with Joy and Gladness of Heart,

Posit. 3. *Acquaintance with God is purchased for us again, by Christ the second Adam.* The impossibility of our recovering it by ought of our own, needs little Demonstration. *Fall'n Angels*, could not regain theirs ; and *Dead Men* had not more Wisdom or Strength to raise themselves. Our *Minds* being depraved with Ignorance and Error ; and our *Wills* with Contrariety to God ; those Principles of our Action being corrupted, what could we do towards a second Rectitude ? Besides, the Acquaintance of God is the Happiness of Man. The Happiness that he forfeited by Sin ; and, whose Forfeiture the Law exacted. Not admitting the Sinner to enjoy God's Favour, but requiring that his Crime should be punished according to its Quality ; that is, to *Extremity* and to *Eternity*. Infomuch, that the Divine Goodness was a *sealed Spring* ; and all its kind Effects were restrained by our Guilt, till our Sin was expiated by a valuable, or rather, invaluable Sacrifice. By that blessed Obedience of his Son, which more pleased

pleased God, than the Rebellion of Men and Devils provoked Him!

Herewith, as *an Offering and Sacrifice of sweet smelling Savour*, the incensed Wrath of God was appeased, the *Hand-writing of the Law* which was against us was blotted out, and *Peace was made*. Herewith, as a *Price most precious and honourable to God*, all that by Sin we had forfeited, was redeemed; a *New Testament*, which is *all our Salvation and all our Desire*, is sealed and made sure; a *new and living Way of return into God's Acquaintance* is opened. This is God's Gift, but thro Jesus Christ our Lord. *Blessing and Honour, and Glory and Power, be unto him that sitteth upon the Throne, and unto the Lamb, for ever and ever. Amen.*

Posit. 4. *Acquaintance with God is now offered to Men.* To Men, both, without Strength, and unable to help themselves, (any more than a disordered Clock to mend it self:) and *Ungodly*, and unworthy that God should help them, (any more than the lost Angels.) *Moses*, and the *Prophets*, *Angels*, *John Baptist*, *Christ himself*, and his *Apostles*, all proclaim this *Good-will to Men*. The Heavens are not

So thick set with Stars, as the Holy Scriptures with Invitations, to return unto Acquaintance with God. With Counsels, with Commands, with Directions, with very Obsecrations and Intreaties to us, to hasten into it. All of them manifesting, that we are not, as Devils, in a State remediless. That every one of us is called to Repentance, tho not one of them is so! And that, altho God giveth not unto all Men, that Grace which eventually saveth them, yet, he giveth them what leads to that which is saving; and, all who go without his special Gifts, do meritoriously procure the loss of 'em, by their not improving his common Ones, which they do receive. God mocks not any Man, till he be finally rejected by him; and he finally rejects not any, till, unto his natural hardness of Heart, he addeth what is voluntary. Inasmuch, that Mens Cannot, is their Will-not; tho they are under perfect Impotence, the true Reason that they acquaint not themselves with God, is their malignant Wilfulness. And, every Sinner's Damnation is verily his Option. O Israel, thou hast destroyed thy self! Be it awfully and distinctly considered in the next place;

Posit. 5. *Acquaintance with God is farther broken by every presumptuous Actual Sin.* Original Sin first brake it, and Actual Sin encreaseth the Breach. This it doth, *Judicially*; for as it deserves, God makes it to be, its own Punishment. He Forsakes such as Forfake him; and punisheth Strangeness with Estrangement. Withholding those his Communications, without which Acquaintance dies. Saying of them who *Perversely* will not, that *Penally* they shall not, be Acquainted with him! Likewise, *Naturally* it doth it; for, what is Sinning but a kind of *going out from the Presence of the Lord*? A turning away of the Simple; a Departing from the Living God; a saying to God, *Depart from us*! As oft as we Sin, we act the part of corrupt Nature; and thereby, an *Unregenerate* Man makes himself more a *Child of Wrath*, than he was by Nature. And, a *Regenerate* one brings himself back, in some Degree, to what he was by Nature; even a *stranger unto God*. Indeed there are Degrees of Sinning; the lowest, is that of *Infirmity*; the highest is sinning *Wilfully and with pure Delight*: From this latter, every Regenerate Man is freed; but from the former,

former, no one is. Now, in the Language of the Gospel, he liveth *without Sin*, who liveth *without wilful Sin*, and doth not *Fall into Gross Sin*. Who so acts-up to his Light and Grace received, that though he hath his *daily Infirmities*, yet he is bright and clean from *scandalous Sins*. Which be they, that do principally create a distance, and separate between God and his Servants. In short; *One Sin destroys much good*. And the exclamation is as just in this case as in any; *Behold how great a Matter a little fire kindleth?*

Posit. 6. *Acquaintance with God is Entred by Repentance and Faith*. These, though they are not the *Causes* of God's exalting us unto his Acquaintance, they are necessary *Qualifications* in all whom He will exalt unto it. *Repentance* includes Heart-breaking Sorrow for Sin, and sincere Resolution to forsake it. Necessary this is, by virtue of the Divine *Command*, and by the *Condecency* and fitness which it is of, both unto God, and unto our selves. *Unto God*; for, neither would it become his *Wisdom*, to make us a second time his Friends, without our Grief and Shame for having made our selves his *Enemies*: nor could it con-

sist with his *Holiness*, to Forgive and Advance us, while so Sinful and Senseless. *Unto our selves* also; for if Unrelenting and Unreformed, what so much as Inclination is in us to Acquaintance with God? Prodigals never list to return to their Father, till their Hearts are broken for Running away from him. Again, *Faith in our Redeemer* is no less Commanded, or less Congruous. A Faith seated in Mind and Heart; and receiving Christ in all parts of his Office, which are inseparably connexed. Unto this Grace, Justification is specially attributed; and it's certain, that none but the Justified are Acquainted with God. Eminently this Grace contains the Seed of Evangelical Obedience. And is that which *Crucifies our Lusts, Overcomes the World, Quenches the Darts of the Devil, and Works by the Love of God*. Without which, what Acquaintance with God? *The God who is of purer Eyes than to behold Evil*: and consequently, *Without this Faith is not to be pleased*. To be pleased with us, or to be pleased and served by us. Briefly then, the Impenitent and the Unbelieving are Swine, to whom the Pearl of God's Acquaintance neither is, or can be vouchsafed. *He that Repents not, must Perish*

He that Believeth not, the Wrath of God
shideth on him !

Posit. 7. *Acquaintance with God, is preserved
by the Use of his Ordinances and the Exer-
cise of our Graces.* Ordinances, or God's
ordained Means, must be used. Without
these, we are not Brought into his Acquain-
tance, nor Kept in it. It is an Acquain-
tance, which in this Life is but *Imperfect* ;
and, not as in Heaven, *Immediate*. The
holy Word, is the Seed of which it is Be-
got ; and the Food by which it is Main-
tained. Wherefore, as all the Ordinances
are propounded by God, with a *Promise*
and a *Threat* ; so, they are followed by the
Friends of God with *Hope* and with *Fear*.
Experience of Benefit by them, edgeth their
Appetites unto them. O God, *early will I
seek thee, my Soul thirsteth, my Flesh longeth,
to see thy Power and thy Glory, so as I have
seen thee in the Sanctuary, Psal. 61. 1, 2.* Ne-
cessity also compels them ; the Hunger of
their Souls, like that of Bodies, maketh
them to break thro Stone Walls, to get unto
Ordinances. For they feel Decays ; and
much lacking unto all their Graces ; and
much ground lost in many of their Com-
bates, between Flesh and Spirit. And they
know,

know, that there is no Help without *Watching at God's Gates, waiting at the Posts of his Doors*; and it's there they must find *Life and Favour of the Lord*, Prov. 8.

34, 35. Besides, there is in them a *Nature and an Instinct*, which, without such Argument, carries them unto Ordinances. As it carrieth new-born Children to the Dugs; and Chickens, as soon as they are out of the Shell, to the shrowd of the Hen's Wing. A Native inbred Desire, carries the one and the other. 1 Pet. 2. 2.

As New-born Babes, desire the sincere Milk of the Word that ye may Grow: i. e. Let internal *Appetite* draw you! Babes, are not urged to the Breast with Syllogisms. In short; the same thing that maketh Fishes to keep in the Waters that breed them, maketh the Friends of God to keep to the Ordinances which convert them. And to prefer a *Threshold* in them, before a *Throne* without them.

It deserves our best Consideration, as plain a Truth as it is; that, in the Ordinances we speak of, [*in Reading, Hearing the Word, Celebrating the Lords Supper, Meditation, Prayer, and holy Conference*;] God draweth near unto Us, and We draw near unto God. *God draweth near unto us*; the Ordinances

Ordinances are called the very *Fate of God*, Gen. 4. 16. *Cain went out from the presence of the Lord*; that is, he forsook the Ordinances of his Worship. The Ordinances, wherein his Promise is to *COME unto us*, Ex. 20. 24. to *MEET with us*, and *COMMUNE with us*, Ex. 25. 22. Though God be every where Present, and fills Heaven and Earth with his Presence, it is said of old, that *his Glory filled the Temple*, the Place of his Worship; signifying his particular special Presence of Love, and Grace, and Influence upon Souls, to be in his Ordinances. These therefore are the great King's Presence-Chambers! Again, *We draw near unto God in Ordinances*, also. Our Worshipping in them, is named our *Coming and Appearing before God*, Psal. 42. 2. Worshippers, are stiled a *People NEAR unto Him*; and Men Idolatrous or Profane, are said to be *FAR from Him*. It's true, the Worst of Men are at no Local distance from God; nor is it a Local nearness that we affirm God's Servants to enjoy in Ordinances, but a Spiritual one. *He is not Far from any one of us; in Him we Live, Move, and have our Being.* He is *Over all* by his Power, *Through all* the World by his Providence, *In all* his Saints by his Spirit.

Spirit. The Spirit, by whom they are Brought and Kept nigh Him, and are excited with frequency to Draw most near to Him in his Ordinances. Which, as *Jacob's Ladder*, have their Top in Heaven, though their Foot on Earth. And whereon, as God descends to us, we do Ascend to God. *The Lord is nigh to all that Call upon Him.*

Howbeit, without the Exercise of Graces, vain is the Use of Ordinances. Such Use, is very Profaness; and no *Mean*, but the *Bane* of Acquaintance with God. For, what is such Worship, but *Lies and Deceit*? *Hos. 11. ult.* Think we, that we can Come to God, a Spirit, upon Bodily Feet? Or, that there is any beneficial Approach to Him, but with the Heart? Or, with any thing of the Heart, but the Holy Virtues of it? Briefly, thus; in every Ordinance, we must set forward *Repentance*; It is unto his Mourners, that in Ordinances God cometh down with Comforts; *Isa. 57. 15.* We must act *Faith*; what we Feel our selves to Want, we must Believe God able and willing to Give. To wit, for the sake of Christ, who hath paid for it on Earth, and pleads for it in Heaven. The Scripture bids him *not think to Receive any*

thing, who in Ordinances *asketh without Faith and Wavering*; Jam. 1. 6, 7. We must act *Hope*; this is the Waiting Grace. It is an Expectation, that is *Certain*, because built on the Rock of Divine Promises; and *Quickning* both Desire and Action, because of its Objects attractive excellency; and *Quieting* also, till God's time of bestowing it doth come; because Hope is it self a very Foretaste of its Object's sweetness! And there is a *Rejoicing in Hope*, as well as in Possession. No wonder therefore, that there is a *Patience of Hope*, without the Exercise whereof in an Ordinance, our Hearts be either Frozen and Negligent, or Furious and Impatient. *When we Hope for God's Salvation, then we do his Commandments*, Psal. 119. 166. We must also put forth *Love*; for, this is the Uniting Grace. By its Desire we run to an Object, by its Delight we rest in it. Desire, the first act of Love, is as Thirst; Delight, which is its other Act, is Satisfaction. An Ordinance without these is as a Feast where there's no Appetite, or Eating. But, what faith our Saviour? *If a Man Love me he shall be Beloved of my Father, and I will Love him, and will Manifest myself unto him. We will Come unto him and*

make our *Abode with him*, Joh. 14. 21, 23. We must likewise express *Humility*; because of our *Natural distance* from God, which is never to be reduced, and our *Moral distance*, which is but in part removed. Who can measure the Distance between *Infinite* and *Finite*? Between a God, and a Creature? Or, the Distance that is between *Perfect Holiness*, and *little beside Guilt and Filth*? Between Him in whose sight Angels are not clean, and Creatures that proclaim themselves to be Sinks of Sin; and to need no less than a Fountain of Grace! The Man *unto whom God will look* in any Ordinance, *is the Poor and Contrite in Spirit that trembleth at his Word*, Isa. 66. 2. Then only we Worship, when our *Souls bow down*, and our *Spirits Kneel*, before God our Maker.

Thus, is Acquaintance with God maintained. By his Communications unto us, and our Exercising Graces and Performing Duties toward Him. A blessed Reciprocal; wherein He *descending* to us in a way of *Bounty*, we *ascend* up unto him in a way of *Duty*! Happy is the People that is in such a Case! Happy is the People whose God is the Lord! Wherefore, lastly,

Posit. 8. *Acquaintance with God is Interrupted, and broken by these particulars.* These, into which we easily Fall; and under which we must deeply Suffer as oft as we do so. Namely,

1. *Presumptuous Sins.* Sins committed, not by the Error of the *Understanding*, and named *Sins of Ignorance* or *Intogitancy*; nor by the rashness and precipitance of the *Affections*, and named *Sins of Infirmary*; but, committed by the *rebellious Will*; which notwithstanding the Dictate of the *Mind* offered to it, is swayed by the Lust of brutish Affection, and rushes into the abominable thing that God hates! These, bear the name of *Presumptuous Sins*. And, such is their Malignity, that they alienate God from the Soul, and the Soul from God. They are said to *Separate*, Isa. 59. 2. And, know we not their Effect, upon the Man of God's own Heart? His own words do argue, that, they made him fear himself to be a Cast-away. *Cast me not away from thy Presence, and take not thy Holy Spirit from me*, Psal. 51. 11. In short; where wilful Sins do not die, no Acquaintance with God can Live. It must lay us in a Swoon, till their Mortification.

2. *Rejected Duties.* Known Duties, declined;

clined, as to *Frequency*, or as to *Fervence* in them. As slow as the Lord is unto Wrath, he will bear no such Sights of his Love. For, what a Contempt is *weariness of the Supream King's Service, and Benefactor's Acquaintance*? What a Blasphemy is it, in practice to say, *We are Lords, and will come no more unto thee*! Jer. 2. 31. What a senseless Iniquity is it, as well as a Contumelious? For never could any answer to God's Query, *What have I done unto thee, and wherein have I wearied thee*? Mic. 6. 3. If we have full Stomachs, and loath God's Honeycombs, we shall not go long without feeling his Rods and Scorpions. The Vials of his Anger shall be poured out, and the wanted Aids and Comforts of his grieved Spirit be suspended. It's more than probable, that till we stir up our selves, and fill our Life with Duties, and our Duties with Graces, we shall find our selves emptied of our Hopes of Heaven, and filled with the Fears of Hell. *My seldom-praying hath made me so often-despairing, saith one; My long Fasts from Duty, have taken away all my Appetite unto it. And, what saith another? For my sake, let all Christians beware of Coldness in Ordinances; it hath been*

the Death of my Hopes, and giveth me a Life of nothing but Fears. It is said of some Sovereign Potions, that if taken cold, their Virtue is Malignant; they rather kill than heal. I am much more certain, that the Ordinances, which, being attended with Zeal, lift up toward Heaven; when Lukewarmness obtains, they do throw us clean contrary. As many as desire a flourishing Acquaintance with him, let them seek the Lord continually, and with all their Heart and their Soul. Knowing, that all drawing back tends to its Perdition! Lastly,

3. *Pursued Vanities.* By Vanities, I intend this World's Idols. *Sensual Pleasures*, which are but Swines Delights. *Riches*, of Gold, that is but Dust; and of Pearl, which is no more than the Sea's Froth. *Honour and Praise of Men*, which is but their unseen Conceit, and their favourable Breath. Of these, the condemned Pursuit is such as is *Absolute and Ultimate*, neither *Submissive* nor *Moderate*. When we prosecute them, as resolved any manner of way to gain them. Making them our highest Ambition. Impatient of their being withheld from us, by the undoubted Proprietor. And fla-

grant in the desire of them; so panting after them, as the Hart after the Water-brooks. The Apostle's Assertion is thus to be taken; *If any Man (thus) love the World, the Love of the Father is not in him*, 1 Joh. 2. 15. The Throne, and the Bed admit but one. To subject us to the World, is to depose God. To take the World into our Hearts, is to put him far from them. How much less, saith another Apostle? *The Friendship of the World, is Enmity with God; whosoever will be a Friend of the World, is an Enemy of God!* Jam. 4. 4. When the Earth is interposed between the Sun and us, it must needs be Night; and when earthly things get between God and our Hearts, there as necessarily follows an Estrangement and Darkness. The Psalmist's Word speaks it in short; *The Covetous the Lord abhorreth*, Psal. 10. 3. Be it added, lastly;

They err, *not knowing the Scriptures and the Grace of God*; who, imagine *Sins of unavoidable Infirmary*, inconsistent with his Acquaintance and Amity. The Penitent, who resists them, is not alienated by them. And, as the innumerable Moats in the Air, hinder not the descent of the Sun's bright and benign Beams upon us; neither do the

numberless Failings of good Men, deprive them of the rich Consolations of God. *Sins of meer VWeakness, do rather excite Piety, than kindle VVrath*; so far they be from interrupting Acquaintance!

Which is not broken, neither, by the moderate Employments, or Comforts of this Life. The Shop, and the Plow, are not only lawful, but necessary. Let there be just Care, that the lean Kine eat not up the Fat; that, the Kingdom of Heaven be sought, and first sought; then, do civil Callings subserve and not prejudice our higher Sacred One. So, for the Comforts foresaid, they are more than Innocent, when Temperate. If we take them by the Rules of God's Word, we shall find them both harmless, and useful to his Frindship. We do so take them, when we chuse none but what are of good Report; (for, *he that breaks the Hedg thereof, a Serpent shall bite him*;) and when we use not any, to the wounding of Piety, Charity, and Chastity; (for, by marrying of a Wife, as well as by dallying with a Harlot, a Man breaks the Peace of God; if his Use of Liberty degenerates into Licentiousness; and if he suffers it to make him break the Precepts of God.) Pleasure regularly

gularly chosen and used, is *Health to the Navel, and Marrow to the Bones*; a *Servant to Life and Godliness*. *The Heart of the Wise, is, therefore, in the House of such Mirth*. And, may I not say it? Look as God *first created* Man, in a Garden of Delight; He mostly *new creates* him also, where the Voice of Joy and Gladness, Sensual as well as Spiritual, is heard. The innocent Mirth of a Christian, casteth a Lustre on his Religion, and maketh it attractive. Removeth from it the Reproach of Sowness and Asperity. Forth-shews its Sweetness and Alacrity; whereof, Men that try it not, think it to be destitute. Yea, and as *Cyprian* and *Justin* of old, because they think it to be destitute, they are unper-suadable to try it. Insomuch, that Stoical and Monkish Austerity, gives Occasion of Reproach, and makes the Way of God to be blasphemed. So far it is from adorning the Gospel, from making it appear Amiable, and from winning Men to the Love of it. It was then when *they that believed did eat their Meat with Gladness, that the Lord added daily to the Church such as should be saved!* Morosity was never other than a back Friend to Christianity!

The Scruples of some others, do require

that this be added ; *sc.* that, *Acquaintance with God is not inconsistent with Darkness and Doubts of his Love.* The Life of it, consists not in Raptures and Extacies of Joy ; which God gives, as, in absolute Sovereignty and infinite Wisdom, he sees fit and pleases. How often do *Children of Light sit in Darkness and see no Light ?* Clouds of Witnesses, are every where to be found ; yea, the whole Sky of the Church, is full of them. Wherefore, in a word ; the *natural Sun* maketh Gold and Silver, where it doth not shine with any Lustre. And the *Sun of Righteousness* riseth on many with Healing in his Wings, to whom he doth not, of a long time, give rapturous Sensations of the same. Neither know they well *what Spirit they are of,* who think the holy One to be no *Sanctifier,* where He is not (at the same time) a *Comforter !*

§. 2. *Of the Peace and Good, following Acquaintance with God.*

The Hebrew Dialect takes *Peace,* for the whole Element of Goodness. For no less than all that is desirable. Nor can the Gain of God's Acquaintance be supposed

to be less. *Omnia habet q̄i habet habentem omnia.* To enjoy Him who is all Good, is to enjoy no less than all of it. Uncreated Goodness giving us its Acquaintance, *how shall it not with the same freely give us all things?* All that is necessary of created Goodness. God is Faithful, and his Acquaintance is thus Gainful. His Friends are *Kings*, as well as *Priests*; and richer than the *Persian Kings*, who went a begging to Projectors to invent them more Pleasures. These are blest, with more than they can ask or think. But (because Particulars are most affective) that we may be provoked, in the *Faith* and *Love* hereof, to pursue it with becoming *Zeal* and *Vigour*, attend we but these two Positions. Yet sufficient, one would think, to reform the most *Obstinate in evil VVays*, and to encourage the least *Resolute in good Ones*. The Lord clothe them with a *Power which none may be able to resist!*

Posit. 1. *The Properties which commend this Peace are many. e. gr. 1. It is Universal; One, which contains all; sc. Peace with God, with Conscience, with Creatures, and with Death.*

Peace with God; with God, whose Wrath is Hell, and whose Peace is Heaven. A Peace, which the Apostle saith, *passes all Understanding*, Phil. 4. 7. This follows Acquaintance with God. When *Adam* sinned, Enmity was made; Enmity, that is a Reciprocation of Hatred. Christ Jesus maketh Friendship, which is a Reciprocation of Love! And, how? Partly, *by his Blood*, satisfying God's Justice, and meriting his Mercy for us. Partly *by his Spirit*, mortifying our Malice, and reviving all Grace in us. Propitiating God to us, and qualifying us for God's Love and Acquaintance! Without the first, God would be a *consuming Fire* to us; and without the other, we should never *conquer our Fear*, or *quench our Malice* against him. But, by means of both, there's *mutual Peace*. The Peace whence do spring the sweet Ones following;

Peace with Conscience; one less known by the most accurate *Description*, than by the least *Fruition*. It can be but darkly shadowed forth, by the liveliest Colours of Language; but faintly represented by Metaphors. What *Calmness* is to the *Sea*, what *Serenity* is to a *Day*, what *Health* is to a *Body*, that *Peace of Conscience* is un-

to a Man! That, and much more. But, to such as have felt *the Terrors of Conscience*, this Peace will little need Letters of Recommendation. For, as those do make a *real Tophet*, and give us Fire and Brimstone to drink; this Peace maketh a *very Paradise*, and gives us of the Wine which is drank in the Kingdom of God. Wine, that *maketh merry indeed*, and *in nothing terrified*. Because, as no Winds, save those in its own Bowels, can ever move the Earth; no Troubles, but those within a Man's own Heart, can ever break it. Now, it's the Royalty of God as *King*, to make War and Peace; and of God as *Judge*, to speak either Trouble or Comfort. Wherefore, Conscience as a *Subject*, and as an *Officer*, must *hear* what God saith; and *speak* Peace, when he doth. And, *Blessed are they who hear its joyful sound!* Unto them is given also,

Peace with Creatures. When Man *rebeliously* took up Arms against God, the *Creatures* *loyally* turn'd to fight against Man. It became them as *Subjects*, to espouse the Quarrel of their Sovereign. And, as his *Hast* or *Army* to fight his Battels; all of them in their Courses. This they did accordingly, from the first; and this they

still do. From the highest Cherubin to the poorest Worm, and very inanimate Particle of the Creation, all stand in Battel-array against us, till we lay down our Arms against their Lord and ours. But upon our Reconciliation to God, their War is ended; Angels Love us, all the rest do some way serve us, none do Hurt us. *The Stones of the Field, and the Beasts, are Friends* again with us; and that confirmed by a *League*, Job 5. 23. *The Sucking Child may play on the Hole of the Asp; and the Weaned Child put his Hand on the Cockatrice Den*; Isa. 11. 8. True; the *Tamest* of them may *Wound us*, by accident; and the *Wildest* be our *Death*, by their natural Fierceness; but, neither of them shall ever break their League, and Hurt us. The King who commissioneth them, engageth, that they shall do *nothing but what shall turn to our Good*, Rom. 8. 28. Inſomuch, that a Man Acquainted with God, *dwells ſafe from fear of Evil*, while he lives in the Place of Dragons, Prov. 1. ult. Nor is this all; there remains, *Peace with Death*; which, conſidered in a natural Reſpect, is a *Rending aſunder Soul and Body*; the things whoſe Union, is the neareſt and deareſt in all the Creation.

And

And considered in a Penal respect, is *Casting into the Fire prepared for the Devil and his Angels*; for, what less is *Sin's Wage*, which is Death's common Name? In both respects, it will be acknowledged to be a *King of Terrors*. A *Dread Sovereign*, to all over whom it doth Reign. But, the *King-on-Zion-Hill* is He who alone doth great Wonders; and, for his Favourites, *Bindeth this King of Terrors in Chains, this cruel Prince in Fetters of Iron*. Saying, *Touch not mine anointed, and do my People no harm!* Yea, not content to foil this Apollon, and destroyer, as an *Enemy*; He changeth its Nature, and makes it a very *Friend* unto his Friends. *Death is Yours*, saith the Apostle to such; that is, your *Friend and Servant*. Thus *Catholick*, is the blessed Peace that we speak of; with God above, with *Conscience within*, with all the *Creatures in this World*, and with Death our *Exodus*, or going out of the World. Another Property of it is this;

2. It is a *Fruitful Peace*. All manner of Fruit it bears. Fruit of *Praise* unto God, and of *Profit* unto Men, and of *Pleasure* unto God, Men, and Angels. Hence, is that *Joy in Heaven* made, over one *Crea-*

ture who, acquainting his Soul with Gods
 Enters into this Peace, *Luke 19.* Yea,
 hence it was, that, Jesus Christ grudged not
 the *Blood of his Cross*, to purchase this Peace.
 Blood which he would not have shed, but for
 one of such Benefit as *passeth all Understanding*;
 so the Apostle speaks of this Peace,
 and, so by the foregoing Property this ap-
 pears to be. Wherefore, I proceed;

3. It is a *Durable Peace*. If any thing,
 Immortality must enhance Value; Ever-
 lastingness must make things of Value to be
 Invaluable. And as for this Peace, it is E-
 ternal; if Divine Truth be Inviolable. Hear
 it speaking in *Isa. 54. 10.* *The Mountains*
shall depart and the Hills be removed, but my
Kindness shall not depart from thee, neither
shall the Covenant of my Peace be removed,
saith the Lord that hath Mercy on thee. And
 in *Jer. 32. 40.* *I will make an Everlasting Co-*
venant with them, that I will not turn away
from them to do them good; and I will put
my Fear in their Hearts, that they shall not
depart from me. Astonishing Grace! I will-
 not, and They shall-not! This Peace is as
 much stronger than *Adam's*, as God with us
 in our Nature is stronger than that earthly
 Father.

4. It's an *Incomparable Peace*. Rarity, addeth Sweetness to Honey; and the good things which are not to be Matched, are hard to be Rated. But, is this Peace to be parallel'd? What, did God spare one of the *Angels that sinned*? Did He excuse one from the *Chains of Darkness*, and restore him to Peace? Was ever our God, the God of a *Second Peace*, before? The Angels Peace did not Cost the Price wherewith ours was Bought. It was not *by the Blood of Jesus*, that they were *made nigh to God*. It was their Happiness not to want a Peace-maker, it is our Happiness to have one, and one no less than *Immanuel*. Wherefore, consequently,

5. It is an *Admirable Peace*. Our Saviour himself, doth express his great Wonder; Joh. 3. 16. *God SO Loved the World*. The

holy Angels pry into it, with very Astonishment, 1 Pet. 1. 12.

Astonished at the Peace, which God's blessed Son died to make for *rebellious Servants*. The *Supream Judg* died to make for Malefactors. Never was Love like this Love; it passeth all Understanding. And never was Peace like to this Peace, the Knowledge whereof is high, we cannot attain it. In the Day of Judgment, wherein it shall be

be fully Manifested, God will be admired in his Saints. i. e. Admired by Joying-Angels, by Envyng-Devils and Reprobates, and by Praising-Saints themselves, for the Glory of the Peace to which He advanceth them. Nevertheless, mistake not this, as though, before that Day, we were to have little Peace; but know that, in Truth,

6. It is a *Present* Peace also. You are no sooner Acquainted with God, but it is Yours. You have the *sure Grant* of it, tho you have not so soon the *sweet Sense* of it. *There is no Condemnation to them that are in Christ*, though their Fear be that there is nothing else to them! Nor is it unworthy of notice; that, this is never questioned by them in their Extremities; but, that, if they do *Believe in Jesus Christ*, they are *Justified by the Faith of Christ*. And, if their suspected *Faith be sound*, their Joy ought to be *Unspeakable and Full of Glory*. Moreover, as paradoxal as it may seem, I add concerning it, as it is in this Life;

7. It is a *Joyful* Peace, and a *Glorious*. So the Possessors (than whom the Earth hath not more credible Witnesses) do proclaim. *We have Peace with God; And what*

then? *We Rejoice, and not only so, but we Glory*, Rom. 6. 1, 2, 3. *We Rejoice with Joy unspeakable, and full of Glory*, 1 Pet. 1. 8. They know that they Ought, and they Chide themselves for the Delinquency, when they do not; *Why art thou Cast down O my Soul? why art thou Disquieted?* Psal. 42. ult. q. d. Why doth not the *Wine* of God's Peace, *Cheer thy Heart?* Why doth not its *Oil*, *make thy Face to shine?* Are *GUILTS* thy Trouble? God pardons the Penitent. Are *LUSTS* thy Plagues? God subdues them in those that seek to Him. *Infirmities* remain; but God is Healing them. *Enemies* remain; but God is Conquering them. *Temptations* remain; but God is Rebuking them. *Sufferings* remain; but, God is Sweetning them. Not suffering them to be useless; or to be unto other than very good Purpose; as, of *Instructing* my Mind, *Humbling* my Heart; *Checking* my Sin; *Exciting* my Grace; *Making me more ready for Glory*. Let them be miserable that can be Miserable, saith Luther; *my Peace is made with God, and I cannot be Miserable*. In short; Joy, is a *Tree of Life*; and God's Peace, is Joy; his Peace on Earth is so. If any Temporal Good be *Denied* us, this takes

takes off the Desire of it. If any be *De-
layed*, this makes to wait the Time of it.
And whatever is *Granted*, this Sweetens
the Use of it. No such *Anodyne* is to be
found, no such *Medicine* as the Peace of
God. This Peace He giveth to such as
Acquaint themselves with Him, *in the
House of their Pilgrimage*. As to what
more He giveth of his Royal Bounty, when
He takes them up into *his own House a-
bove*, this only shall be said for their Con-
solation; It vastly transcends our Compre-
hension, and, *the one half cannot be told*.

Posit. 2. *The Gift of this Peace to all that
we Acquainted with God, is unquestionable.*
Even self-evident; and needing no Proof.
Heathens knew, and taught the most cer-
tain Welfare of Men acquainted with
God. *Plutarch* and *Seneca* do blazon it.
*Account God the supream Rewarder, and
Reverence him accordingly; then shalt thou
have all Good, and fear no Evil*, says the first.
*He is sure to be a Free-man, that kindly sub-
mits himself to God his Sovereign*, saith
the other. *Deo parere est Libertas*. *Seneca*,
de Vit. Beat. Yea, *the Devil*, of old, did
acknowledg it; *Job 1. 9. Doth Job Fear
God*

God for nought? Hast thou not made an *Hedg* about him? The Father of Lies spake this truth, though for his own Ends; *q. d.* All the Powers of Hell cannot break his Peace, that is a Friend of *the God of Peace*. As many as do know God, they proclaim Him to be thus Good; and no small part of the Scriptures consisteth of their Proclamations! Besides, how doth the *Nature of God* certify it? *God is Love*, and *Goodness is his Delight*. And is it possible, that infinite Bounty should less richly feast it self with its Redeemed? How sure doth the *Divine Word* make it? How fast doth *the Oath of God* bind it? *Heb. 6. 17.* How solemnly does He in *Baptism*, and the *Lord's Supper* confirm it? Unbelief would be almost as *impossible*, as it is *unrighteous*, if all this were duly weighed by us! I therefore hasten to my principal Business; which is,

Exhortation.

But, after all that hath been said, needs any Man to be pressed, to acquaint himself with God? What, is there any Man that believes not this Report? Or, believing it,

will

will dare to deny or delay seeking his Peace with God? *Jacob* hears that *Esau* is coming against him, and he straitway sendeth Presents, and maketh humble submission. *Adanijah* fears the Effects of King *Solomon's* Wrath, and flies to the Horns of the Altar. The *King of Assyria* no sooner falls under King *Ahab's* Power, but Messengers are sent with Ropes about their Necks, to beg his Peace. In our Saviour's Parable, a King that has ten thousand Men, heareth of one who hath twenty thousand, coming forth against him; and was so wise, that while he was yet far off, he sent and treated for Peace. The Men of *Tyre* and *Sidon* displease *Herod*; and they delay not to find an Advocate, and make a Suit for Reconciliation. What! shall the Peace of breathing Dust be so hastily sought, and may any Man be supposed to be yet *averse*, or so much as unresolved to seek God's Peace? Yes, surely; and (of Faithfulness unto God and your selves) I must say thus much: The Visible Church, as well as the World, *exercet Histrioniam*, does disguise and act Parts. Two sorts of Men comprehend all the Living; such as are wholly *averse* from God's Acquaintance, and

such as are *culpably defective* in their Affections and Actions for it. I except not such as sit under Ordinances of greatest Light and Power; wherein they have most of Sunshine and of Thunder. He who looks down from Heaven on us, to see if we understand and do seek God; He seeth that all are gone aside, and gone off from him, either totally, or in such part as I have said. And, with both he hath a just Quarrel, and a Fearful. With both therefore, is the Business of every Ambassador; and to each of them I direct my Exhortation.

The Lord convince both, of the *Matter of Fact*, that it is thus with them; and of the *penal Evil* of it; that it is their horrid Sin, and deepest Misery to have it so. The Lord so prepare, and incline the Hearts of both, to take his Counsels; which are not more *truly*, or more *evidently*, to our Duty than to our Interest, Temporal and Eternal. In short; *The Lord's Voice thus crieth unto both, and the Man of Wisdom shall hear and do; and thereby hear and live!*

Exh. 1. *Awake; get out of the Bed of your Sloth; pull aside the Curtains you have drawn*

drawn about you, to keep out the inviting Light. The foolish Virgins sleep, and the Wise do slumber. Both, in different Degrees, do bind up their spiritual Senses. So that, by the former, nothing of God is Heard, Seen, or Felt, from Morning to Night; and, by the latter, very little! Dream, they do both of them; but Reason and Argue, in this Temper they cannot. And, as from sleeping Sampson, the holy Spirit departs from them! But, Sirs, Sleep not you, as do others! Be not of them, of whom God doth complain, that they do not stir up themselves; but, even as a Mad-man in a Storm, do sleep on the top of a Mast! Live not thoughtless and careless of God, as one with whom you have not to do! nor desire to have to do. Say not to Him in practice, Depart from us! Be gone out of our Minds and Hearts! But, as the Sponse, Now will I arise! As the Prodigal, when come to himself, I will arise. As the poor perishing Lepers, Why sit we here till we die? The Ease of spiritual Sleep, is short; the Midnight-Cry soon breaks it. The Venum of it is mortal; nothing more deadly than Sleep in a Lethargy. In a word; Nothing slayeth Sinners,

Sinners, or woundeth Saints, more than Sloth. In sacred Things, he who is not doing, is undoing; whoever is not busy, is not holy. And of them who are so, every slothful Servant is more a Thief than a Servant. The slothful in Business, is Brother to the slothful out of it. God's Acquaintance is both entred and exercised by Diligence. Memorable is the Royal Psalmist's word, *Thou hast commanded us to keep thy Precepts diligently.*

Exh. 2. *Think; strain your Minds in the Thoughts; Commune with your Hearts frequently and seriously, concerning the Excellency and Necessity of God's Acquaintance.* Being come to Thinking, beware of mispending your Thoughts; by whose waste, not a few Souls are lost. The Number being great, who mind little of Religion more than the Hushes. The Formalities, which swallow up many Mens Care, are, in Reality, no more. And in fiery Contentions about them, the most do seem rather to disgorge their Malice, than to discharge their Conscience. For, what Conscience can dream, either, that any Way of Religion can please God, with.

without Acquaintance with Him? Or, that Difference in those Notions and Practices, which consist with his Acquaintance, is not very tolerable without Strife and Variance? Wherefore, shake this Viper off from your Hands; away with the *Serpent* and take *Fish*, away with the *Stone* and take *Bread*. Look to the *End of the Commandment*, which is *Charity out of a pure Heart, and a good Conscience, and Faith unfeigned*. Mind you the *Soul and Body* of Religion; be less intent upon the *Garb and Dress*. Be a thousand times more careful to excel in Acquaintance with God, which all do agree to be Saving Religion; than to promote this or that Opinion, about which Men of unquestionable Integrity cannot agree, *whether it be from Heaven, or of Men!* Of these Things put your selves in remembrance; *You were created to be acquainted with your Creator!* Your Conscience, his Envoy in your Hearts, tells you this. Your Minds were given you to know Him; and your Wills and Affections, to Chuse and Love Him. *The Son of God was sent to die for you, and his Spirit is sent down from Heaven to*
live

live in you, that ye might be acquainted with God! And, if you refuse to be so, you vex God the Holy Ghost, and put God the Son to open shame. *The Helps vouchsafed in the Gospel for God's Acquaintance, are incomparably greater than those afforded under the Law.* So that if you improve not your Advantages, you receive greater Damnation than Old-Testament Sinners. Your Sin is aggravated, and your Sentence will be so. *God's Acquaintance, is great Gain; and all the World without it, is Vanity and Vexation.* If you enjoy not God, the most despicable Insect enjoys as much as you; and if you do enjoy Him, the highest Cherub enjoys no more than you. *In God's Acquaintance there is great Reward, even upon Earth, where there is least of it.* If acquainted with Him, you can have no Wants, but he will supply them; no Losses, but he will repair them; no Combats, but he will be Second, yea Principal in them; and make the Victory as sure as the Fight. In short; *Without God's Acquaintance, no Sin will die in you, and no Divine Grace will live.* Without this Acquaintance, Enmity to
 God

God will be *bewrayed*; or, if buried, *buried alive*. Heavenly Virtue, and Love of God, will not be seen in you; or, if it be, it will be seen to be but *painted*, not *engraved*. He must be a Man of such Thought, that is ever acquainted with God. With such Thought, his *Heart must stir him up*, and his *Spirit must make him willing*! *Exod. 35. 21.*

Exh. 3. Resolve; purpose; let a *Vote* pass in your Souls; and deliberately *Design*, to get and encrease *Acquaintance with God*. Resolution is the only generous Issue of Thought. Which, hath never been rightly fixed upon our *Objects*, or into our *Hearts*, when it is barren, and bears it not. Determine now, therefore; and fully engage to pursue Acquaintance with God. Always to consult, is as bad as never to consult at all. For, what is *Consultation* without *Action*? And what can be either *acted* before it's *attempted*, or be *attempted* before it be *resolved*? In vain I speak, and in vain you hear any further, if this Resolution be not first settled! If your Wills remain still in suspense, and you *halt between two*; between

between God's Friendship, and the World's, it were more expedient that I should sit down and weep over you, than preach on, and direct you to what you intend not. The Ark of God, and the Idol of Philistia, could not stand upon the same Altar. Neither can a Choice of God's Acquaintance and the World's, consist in the same Heart. Heaven and Earth be not such Equals, as that they should compound, and agree to take equal Shares in our Affections. So that if any thing be done to purpose, to this Effect must be your Language: *What have I to do any more with Idols? I do renounce them; with full purpose applying my self to seek God's Acquaintance. I am on and off no longer now, but fixed. I see the Necessity, and cease from the Impertinence of pleading Difficulty. Let it cost me right Hand, and right Eye; they shall go, if need be! I will not give over seeking this Acquaintance, though I die. No Man comes into God's Acquaintance and Favour, till he is made thus willing in the Day of his Power!*

Exh. 4. *Hope the best; if your spiritual Hands hang down, and Knees be feeble, yet lift them up; Hope even against Hope, that, as much as you have provoked Him to Vengeance, God will, now, bring you to his Acquaintance.* That, now he has given you to Will, he will also strengthen you to Do, all that is necessary. Humble you much, with the afflictive Thoughts of your long Enmity unto Him. But, join not with the Tempter, against your self and your so gracious Father. Do not tell your selves, that you shall never see any Good come of your good Purposes. That, they are in vain; and 'tis not likely, that the Majesty so Holy, should ever be propitiated to you, or you be made suitable or acceptable to Him. But, that, as when He was willing, you would not be reconciled; so, now that you are willing, he will not incline to Friendship. Give him not so insolently the Lie, with your Mouth or Hearts; and abhor the thought of his being unreconcilably angry, or, your being unalterably wicked. Tell your selves the truth; He is not implacable by the

the Oblation of his Son, nor are you *unreformatable* by the Power of his Spirit. A Spirit, which he hath promised to give unto them that ask; as you are now resolved to do, and that without ceasing. No Man came ever into God's Acquaintance, without this Hope and Confidence; that, *There is Forgiveness with him*!

Exh. 5. *Seek as for Silver; search as for hid Treasure, for the sound Knowledge of your Righteousness, your Strength, and your Steps.* Hope, is a Spring of Motion; and unto nothing more concerning than this, can it move you.

Your Righteousness, is Jesus Christ. His Righteousness, is the true and only, that satisfieth for Iniquity, and meriteth Mercy. The great Apostle protests, against Trust in any beside. Though, after his Conversion, he was a sort of incarnate Angel, he dared to plead no other Righteousness at God's Tribunal. Knowing all other Garments to have both *Defects and Defilement*, he declareth the Righteousness of God's Son, to be the *Robe of his Salvation*, Phil. 3. 7, 8, 9.

Natural

Natural Conscience, as soon as it's awake, cries out, *What shall I do to be saved?* But, as soon as its Eyes are touched with the Eye-salve of the Gospel, it sees, that, *It can never be saved by what it will ever be able to do!* When we have done all, we are *unprofitable Servants.*

Your Strength is the Holy Ghost. We have no more Justifying Righteousness than we receive from Christ; nor any more sanctifying Righteousness than we receive from the Holy Ghost. *The Spirit helpeth our Infirmities.* Look over the Gospel, you will find him entituled to all. To all *Graces*, as the Worker of them; to all *Duties*, as the Assister in them. He it is, that works all Good in us; and by whom we are acted when we do what is Good. The Body is not more dead and unactive without the Soul, than the best Soul is without the Holy Spirit. *Without him we can do nothing. No Man can call Jesus Lord but by the Spirit.*

Your Steps (thro Christ, and by the Holy Ghost) to God's Acquaintance, are these. e.g. Painful Sense of your want of it; for, Blessed are they that mourn. Longing desire after it; for, Blessed are they that hunger
E
and

and thirst. *Humble Acknowledgment of your Weakness, and disability to raise your selves to it*; for, Blessed are the poor in Spirit. *Like acknowledgment of your being unworthy that God should raise you up*; for, we are Ungodly, as well as without Strength, and less than the least of God's Mercies. *Faith of God's Power and Readiness, in his Gospel-way, to raise you up to it*; for, He that cometh to God, must believe that he is, and is a Rewarder of them that seek him. *Faith of his Willingness, with his Acquaintance, freely to give you all things*; for, so is his Promise, No good Thing will he withhold from the Upright. Lastly, *Humble Boldness in the Faith aforesaid, to trust and serve Him*; for, so is the Divine Prescription, Let us come boldly to the Throne of Grace. When you are come boldly thither, you must lay down the Body before you can get higher: For, it is so high, that the next Step is Glory, faith one of Note in the Church. These things, *Bind on your Fingers, write on the Table of your Hearts*! Praying incessantly, that by the Holy Spirit's strengthening Power, you may ever take these Steps; and through Christ's meritorious Righteousness, be accepted in them.

For

For this, keep you *praying with all Prayer.*

Exh. 6. *Sanctify a Fast; some Time set apart, and go Vow unto the Lord to be his; solemnly give your selves unto him; present your selves living Sacrifices.* With what solemnity is the *Nuptial Bond* entred, every where in the World? With what Solemnity is a *Coronation-Oath* taken? Yet, what is the *Pleasure* of the one, or the *Honour* of the other, to that of the *Covenant of Grace*? The *Covenant*, by which *our Maker* becomes *our Husband*? And, we are made *Princes*! How congruous is it, that the Day of our entring it, should be kept with greatest Solemnity, and signalized as a *Day never to be forgotten*! That, every one joined to God therein, should all Days of his Life most joyfully commemorate it; saying, *This is the Day whereon I renewed my Baptismal Covenant! Was married to my God, was crowned with the Honour of his near Acquaintance, and enriched with all Peace and Good! Thanks be to God on every Remembrance!*

That this Renewal of our Baptismal Vow is needful; and the Repetition of it, upon all proper Occasions, none can que-

tion. The *Examples* that commend it, and the *Reasons* that enforce it, are well known. I say but this; God, though no Debtor at all to us, pleaseth by Promises of Free Grace, in effect, to become one. Men love to have their Favours free; are impatient of being fettered by Promises unto their *Alms-foks*; and do reserve to themselves a Power of revoking their Charity at Pleasure. But, *God is Love*; and such, that, tho all his *Blessings* be *Gifts*, he condescends to be engaged for the conferring of them; and allows them in a Sense to have the Quality of *Debts*. In short; tho *his Word is established in Heaven*; and with Him is *no shadow of turning*; yet his *Mercy* is secured by *Covenant*, and his *Covenant* secured by *Oath*. Even, the highest Oath, *by his Life*, and *by his Holiness*. What then? Shall we, who are *Debtors*, the deepest; we, whose *Gifts* unto Him, all are *Debts*, and ten thousand times *less than our Debts*; We, whose Hearts are *false*, and need be fix'd and fastned; *suggish* also, and need to be quickned; shall we think much to be bound in Vows? Or, shall we dare to trust our Treacherous Spirits without them? What Bands and Cords can be too many for

for us ! Surely it stands us upon, by these Vows, as so many *Girdles of Truth*, to bind on us *the whole Armour of God* ; if, breaking off our *old Agreement with Hell*, we would enter and maintain *Acquaintance with God* ! And thus doth every Penitent, who attends the Overture made by his Redeemer ; *Let him take hold of my Strength ; that he may make Peace with me, and he shall make Peace with me, Isa. 27. 5.*

Exh. 7. *Pay your Vows ; prove what is the good, and acceptable, and perfect Will of God ; be not content to keep you from presumptuous Sins, unless the Words of your Mouth, and the Meditations of your Heart be acceptable in the sight of God !* Vows turn to a sad Account, unless, being bound, you do thus Obey. Taking heed of *Gnats*, as well as of *Camels* ; of *Moats*, as well as of *Beams*. Ambitious to please, to well-please, yea and to best-please God. Your *Minds* proving what doth do so, by studying it out ; your *Wills*, by embracing it ; and your *active Powers*, by practising it. Practising it to the best of your *Light*, and to the utmost of your *Strength* ; with all your *Mind*, and with all your *Soul*. For, as fair as the

Tree of Knowledg is to look on, the Tree of Life is the best to feed on. And if practical Holiness be not the Life of our Religion, our Judg will abominate our Heads of Gold upon Feet of Clay. Follow you therefore the Apostle's Rule; (too hot for Hypocrites to hold;) *Whatsoever things are True, are Honest, are Just, are Pure, are Lovely, are of good Report; if there be any Vertue, (i. e. any more vertuous than others) if there be any Praise, (i. e. more praise-worthy than others) Think on these things, these things do!* It is true, and a most comforting Truth; that, in our weak and tempted State, *God will not reckon every Sin a Revolt!* That which we disallow and deplore, He will not vindictively remember. As Amity between Princes is not broken by what is done by *Pirats*, if they are not countenanced by *supream Commanders*; so, our Acquaintance with God is not broke, by every inordinacy of the *inferiour Appetite*, if it be not indulged by the *superior Faculties*. If the *Will* doth the mean time consent that *the Law is Holy, Just, and Good*, and calls to the *Understanding* for Arguments against the breach of it; if the *Mind* and the *Heart*

do *defy the Sin*, the Sin doth not then break our Acquaintance. But otherwise; it worketh in our Souls a *Dread and a Dislike* of God. It maketh that we neither dare, nor desire to approach him. And, causeth, on God's Part, a *sad Restraint*, and *suspension of Grace and Peace*, as to the usual degree of Communication. Who knows not what *David's Bones* felt, for his Sin of this sort? And, who is he, that hath not himself dearly smarted for it? Or, who, that knows God, wonders at it? He will be *Just* as well as *Merciful* in his dealing with his own Children. And will make them to know, that he can endure no Sin in them, that they are able to endure in themselves! Sin against Knowledge, being Death to Acquaintance! Which, if we would maintain effectually to our Peace, we must walk as we are taught by Divine Grace; *denying Ungodliness and worldly Lusts*; i. e. refusing assent to their lying *Suggestions* of Pleasure and Profit; and refusing *Consent* unto their importunate *Solicitations*. Behaving our selves *soberly*, in the Duties of our personal Capacity; *Righteously*, in relative Duties to Men; and *Godly*, in the Duties of immediate Inter-

course with God. Then may we, in Peace,
*Look for the blessed Hope, and the glorious
 appearing of the great God and our Saviour,
 Jesus Christ!*

Thus *Lived*, and for this *looked* the rare
 Christian, whose Decease hath occasioned
 this Discourse. *A Christian much more in
 Truth than in Appearance.* One of an ac-
 quaintance with God, that bare *few Leaves*
 with much *Fruit*. Sovereign Grace most
 richly adorned her Person; but my Skill
 shall not be strained *to garnish her Tomb*.
 Only, as in the Place of a last Exhortati-
 on, I add thus much, not as *Panegyrick*,
 but as *Sermon*. Of the *Honour of her
 Parentage*, of the *Beauty of her Person*,
 and *other common Gifts*, which do not
 make known God's Love or Hatred; I say
 not any thing. *Ecclesia, hac, tanquam su-
 pervacanea, dimittit*; saith an Antient Bi-
 shop. Though, in the World these do
 make great Figures, the Church takes
 them for no more than Cyphers. This
 only I exhort; *The things which some of
 you have seen in her, more of you have
 Heard, and all of you shall Now-Hear,
 these things Seek, and these Do, and the
 God*

God of Peace shall be with you. A summary of them, as for some Years I have both *Heard* and *Seen* them, I give in few words; and in no more than these particulars.

Spiritual Understanding. Extensive Knowledge of Revealed as well as of Natural Religion; *Intensive*, of Clear as well as of true Light; and *Applicative*, taking all that God saith as spoken to ones self, as well as to others. This is what is wrought by the *Unction*, which God's Children have from the *Holy One*. This is the Wisdom that is unto Salvation. This was eminently in Her of whom we speak, a *Guide* unto Duty, and a *Keeper* therein; a *Judge* condemning for Neglect of Duty, and a *Lictor*, punishing for all done amiss. Other Light, is but *Ignis fatuus*; other Knowledge, but *Learned Ignorance*.

Holy Affections. Holily Directed, by the Dictates of an informed Judgment; holily Set upon deserving Objects; and holily Proportionated, according to their various Degrees of Goodness, and Deserts. These Affections, are our Souls Feet, and Wings; in Actions Natural, Civil, and Reli-

Religious, these are the things that move us. Infomuch, that while these are Naught, we cannot do the least Good. But, when these are Rectified, in the Gospel Sense we are *Perfect*; and *thoroughly Furnished unto every good Work*. The Father and the Fashioner of Spirits, so regulated the Affections of this his Servant's Spirit; that, Enemies, if she had any, would confess them to have bin set upon *the One thing necessary*; and so set, as hath been said!

True Diligence. Such as stirs *Promptly*, as Flames do Ascend; *Earnestly*, as for Life, with all Violence and with both Hands; and *Incessantly*, as Waters flow from Fountains. Such was her Industry in Sacred Affairs. Unto them, her *Inclination* prevented Human Perswasion; and in them she appeared to be none of that sad Multitude who so *Pray* as though they cared not whether they sped; and so *Hear God's Word*, as though they desired nothing less than to Profit. Who ever saw her in *Prayer*, but most *Per-vent*? in *Hearing*, but most fixedly *Intent*? A most useful *Pattern* to the Congregation wherein she Worshipped.

Her

Her *Perseverance* in this, was unfainting to the last; her *Spirit was Willing, when her Flesh was Weak*. The very Day before her Ascension, how eagerly did she *Point*, when she could not *speak*; and make *Signs* when she could utter no *Words*, to have Holy Prayer put up? There was no extinction of the Fire upon her Altar; it Ascended with Her.

Exemplary Patience. A *Silently-submitting one*, as that of *David*, who was Dumb, because it was God who smote him; a *Thankfully-Accepting one*, as that of *Job*, who Blessed God *Taking away* good things, as well as *Giving* of them; and a *Cheerfully-Receiving one*, as that of the *Apostle's*, who Gloried, or *Rejoiced in Tribulations*! In all her *Moanings*, throughout her long *Sickness*, I heard no *Murmuring*! But a perpetual Acknowledgment of the Divine Goodness, in *Mitigating* her Pains, and *Moderating* her Sorrows!

Profound Thankfulness. *Cordial*, when the Heart is by Gifts made an Oblation to the Giver; *Oral*, when the Mouth is made a Trumpet of his Goodness; *Practical*, when
it's

it's made the Business of our whole Life, to give him the Glory of his Bounty. This, which is the Soul of all Religion, was conspicuously the Exercise and Delight of her Religious Soul.

Universal Godliness. The highest and most solemn Respects toward God, as the *First Cause*, ascribing all Good unto Him, and Trusting Him for all; as the *Chiefest Good*, Reverencing of Him and Delighting in Him; as the *Supream Power*, subjecting us to his Authority, and yielding Obedience to his Laws; as the *Last End*, Glorifying Him in all Things, and above all Things! O happy Days, when there shall be found many such manner of Persons, for all holy *Conversation and Godliness*!

Christian Charity. Of Pity, towards God's Enemies; of Pardon, towards our own Enemies; of Complacency in good Men; of Benevolence to all Men. This was her Sweet and Gentle Temper, her Kind and Meek Spirit! A Temper most Delightful to her self, most Beneficial to all about her, most Like unto God, and most Acceptable to Him!

Excellent and regular Moderation. Such Government of the Affections, as keepeth from being brought under the Power of any; either in the Pursuit or Use of things Temporal. That, wherein the *desiring Appetite*, is, with Sobriety and Temperance, restrain'd from inordinate Pleasure; and the *angry Appetite*, is, with Fortitude and Patience bridled from unrighteous Wrath. That, whereby we are enfranchis'd from Captivity unto Sense, and have Spiritual Dominion established over our Brutish part. That, whereby we are *Crucified to the World, and the World is Crucified to us*, as the Sacred Writer speaks; *q. d.* the Love and Fear of the World is regulated in us; so that it can no more seduce or Terrify us. That, through which Christian Souldiers, get the Mastery over the bloody Conspirators; this *World* (their Tempter) and the *Body* (their Traitor.) Surrounded with Riches and Honours, and in a Prosperity, full of Temptations, as *Nilus of Crocodiles*, this Moderation of her's, was well known! In our lower stations, of fewer Blandishments and Provocations, may our like Moderation be known unto all Men!

Hope to the End. Assent to the Truth of the Gospel of Christ; Reliance upon the Goodness of God reconciled by Him; Expectation of the promised incorruptible Inheritance; and all three maintained unto Death. Of the many Months, whereof I was not absent from her Chamber many Days, never could I discern her *Hope to be departed*. Nor ever heard her complain, that it was *Departed*. Indeed, the best Hope sometime lieth Prostrate; *Abraham*, was not always *Abraham*. When it was worst with her, it was no worse than with *Job*, in whose words she express'd it; *Tho He Slay me, I will Trust in Him! He knows the Way that I have Chosen!* It's not every dark-Cloud, that maketh *Night*; nor every sad-Doubt and Fear, that is to be named *Despair*. This therefore I testify; I have oft seen her *Troubled*, but not once *Distressed*; often *Perplexed*, but not once in *Despair*! May all that hear this, have so well-built Hope in their Death! Then, how terribly soever the old Serpent may *Hiss*, mortally it shall not *Sting*! Whereof, I am much the more confident, because of that wherein she peculiarly excelled,

Conspicuous Humility. A *Mind*, of low thoughts of her Self; a *Will*, of no desire to be thought more highly of than is meet; a *Language* and *Behaviour* convincingly showing both. No, Observation, or Reading of mine, hath given me to know the Saint, wherein Humility had its more perfect Work. But, hereof so much is *known*, that no more shall be *told*. This only is suggested; it's nothing but Acquaintance with God, that can *truly Humble* or *Comfort* Men and Angels. This it is that maketh *Seraphims* to *cover their Wings, Feet, and Faces*; and to feel a *fulness of Joy and Pleasures* for evermore in so doing. Which, it is most reasonable to believe, she is now enjoying with them. Insomuch, that I am bold thus to conclude; *I would to God that not only I, but also all that hear me this Day, were both almost and altogether such, as it is meet to believe this great Lover of her God was; except but her Infirmities, which she ever bewailed, and Tribulations, through which she Passed into the Heavenly Kingdom! Amen.*

F I N I S.

